767 or a possum. There is a well-regulated course which one must adhere to before one can achieve this position. The fee for this is paid [965] to the teacher (who is, of course, a recognized Burier) in foodstuffs, such as pigs, *bavas* of yucas, etc. Plus the study, there are twenty-[262] two days of rigid diet when meat, salt, and chocolate cannot be used. After this, the aspirant must act as assistant five times, four of [785] which demand fasting, and for two days of which he cannot use his hands to eat nor to touch his face. The training of the novice begins at four o'clock in the morning when he must bathe with his teacher who is the only person he is allowed to see. He cannot touch another man or woman and must live during [343] this period in a hut of banana leaves which he himself must build. The teacher likewise is not allowed to touch others, and must hand the food to his pupil from afar. This in itself must be in *bijagua* leaves and cannot have contact 787 with the human hand. One of the tests is for 767 the novice to go with the teacher at three o'clock in the morning and cut a staff. Both put a string around one wrist and around each staff. Then the master sticks his pole in the ground and attaches the string to a nearby tree. The aspirant copies this act. If both cuttings grow, it is a sign that the novice will live long and bury many people. If one dies, it is taken for a bad omen. A full-fledged burier must 767 follow a diet the day of and after a funeral. [262] He can eat nothing but plantain (*Dominik*) and wild herbs cooked without salt.

[554] Even the younger generation on the Pacific slope respect the Buriers. The comment of an exceptionally enlightened Bribri, for example, when questioned about the necessity of the Burier at a death was: "This is the custom, as is a law, and one has to do it whether one likes it or not." In 1956, in Salitre alone, there were six Buriers. Ujarrás had three, but could use those from Salitre if their own were not available. At Ujarrás, however, all who assist at the funeral must bathe three days later at four o'clock in the morning. They must also tap the official Burier on the head with *bijagua* leaves.

767 **The Singers.** There are no longer Singers 533 except in Chirripó. In the other regions, the [756] medicine man, as stated before, has taken over [775] their functions. The duties of the Singers were

439 The principal items are lemons, which bring
[435] ₡8.00[141] per 100; oranges at ₡10.00 per 100; alligator pears, from ₡0.20–0.25 each; and yuca at ₡10.00 per quintal.[142] The sums received are generally spent on cheap cotton cloth for dresses; shirts and trousers; combs for adorning the hair; iron cooking vessels; guns and gun powder; patented medicines, etc.

464 The people on the Pacific watershed work temporarily as day laborers in Potrero Grande and Buenos Aires. They earn on the average of
● [465] ₡5.50 per day clearing pasture lands, felling trees, etc. The Bribri sell net bags to non-
439 Indians in the nearby settlements at a cost of
435 ₡2.00; hammocks at ₡15.00; agave rope (*see* Fibers) at ₡0.25 a coil, ₡0.50 a twist. Maize brings ₡2.00 a *cajuela;*[143] yuca ₡0.15 to ₡0.70 a pound; garlic and tobacco ₡1.50 a pound; *pejibayes* are ₡0.10 a pound; bananas ₡1.50 a stem. Coffee, the most important cash crop, is sold almost exclusively by the Cabécares and brings around ₡1.00 a pound. Rice is ₡40.00 a quintal. Chickens sell from ₡0.50 up to ₡3.50. Eggs bring from ₡0.25 to ₡0.30 apiece. The size of the animal determines the price of pigs and cattle. The highest for swine, however, is ₡100.00 and for a steer ₡250.00.

RELIGION, MAGIC, ETC.

756 famous ones cross to this side of the range, or
177 in Salitre where some make their home. The
484 Indians themselves often go to Talamanca from the Pacific side because the Chinese and other merchants in Buenos Aires ask too much for
756 patent remedies. It should be remembered that
757 behind the fanfare and the to-be-expected magical covering or hocus-pocus of the medicine man, lies astute common sense. Strict diets
[262] are generally part of the cure. These include the prohibition of salt, coffee, chocolate, chicha, and, more often than not, meat. The
756 position is not hereditary although a medicine man's son can become one and frequently does. Study and knowledge of forest lore are requisites, and any bright boy who wants to study and has enough money or produce to pay a teacher can, with time, become a medicine

[142] This, in Costa Rica, represents 32 pounds.